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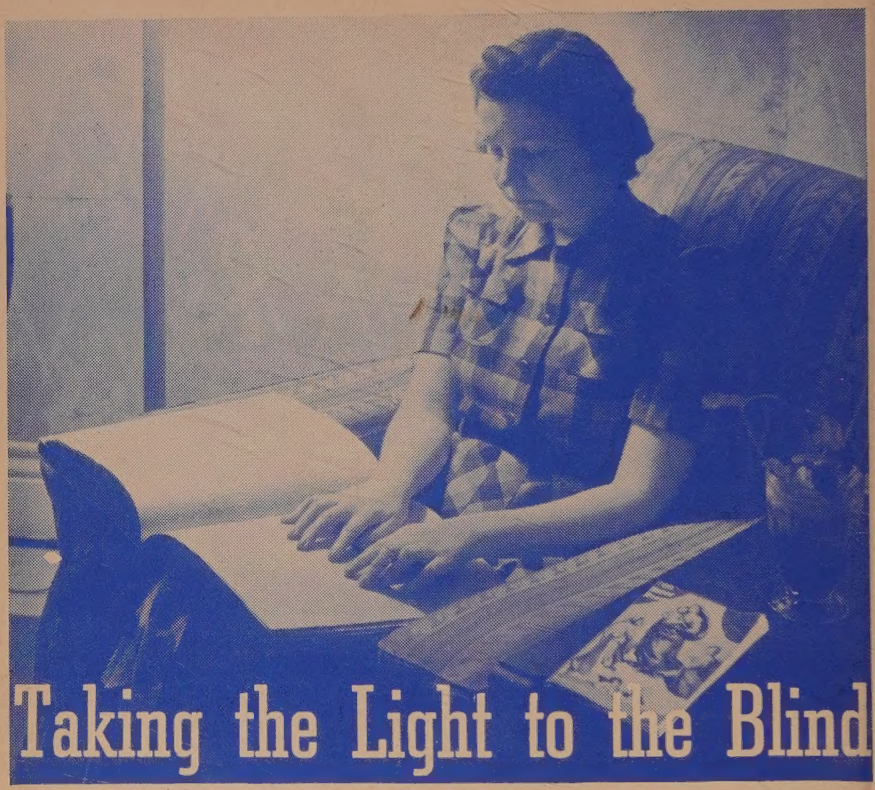
THE MISSIONARY HERALD

AT HOME AND ABROAD

JUNE · 1942



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THE Braille edition of The Upper Room is available to the blind without charge, as funds permit. This service is made possible through gifts from friends and others interested in this ministry to the blind. Anyone contributing as much as $2.00 (which pays the actual cost of four quarterly issues) may direct a year's gift subscription to some blind person or to some institution for the blind.

In local congregations also there are hundreds of homes not now using The Upper Room to which it would be a helpful daily guide and inspiration. Why not see that every home in your congregation is supplied with this vital devotional aid?

The Upper Room (circulation last issue, 1,365,550—a new all-time record) is published in English, Spanish, Hindustani, and Portuguese, as well as in Braille.

The July, August, September issue is now being distributed. Order your full requirements TODAY. Pastors and other group leaders may use our consignment plan to purchase ten or more copies of the regular edition to one address at 5 cents each, postpaid, with the privilege of returning unused and unsold copies at our expense. Annual subscription, 30 cents, postpaid; foreign, 40 cents. Four years, $1.00; foreign, $1.35. Special envelopes for remailing The Upper Room to boys in the Army and Navy, $1.00 per 100.

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THE UPPER ROOM

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The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXVIII **JUNE, 1942** **No. 6**

Our Cover

For the use of our attractive cover we are indebted to *The New Hampshire Troubadour*, published by the State Planning and Development Commission of New Hampshire; and to Dr. Charles H. Bowles of Plymouth of that state, "an amateur who takes pictures of professional quality."

The view is that of Squam Lake taken from the top of the Asquam House in Holderness.

New Hampshire's reputation as a charming hostess is world-wide. Increasingly she is becoming a Mecca, not only for those seeking refreshment for tired bodies and brains but also for those who would gain help from religious retreats and conventions, summer schools and educational camps. To all, the wealth of beauty found in her lovely hills, her green valleys, her smiling lakes and fragrant forests bring mental and spiritual rejuvenation.

And as we go up to Durham for our big Council meeting, in this most momentous period of history, may "God give us hills to climb and strength for climbing."

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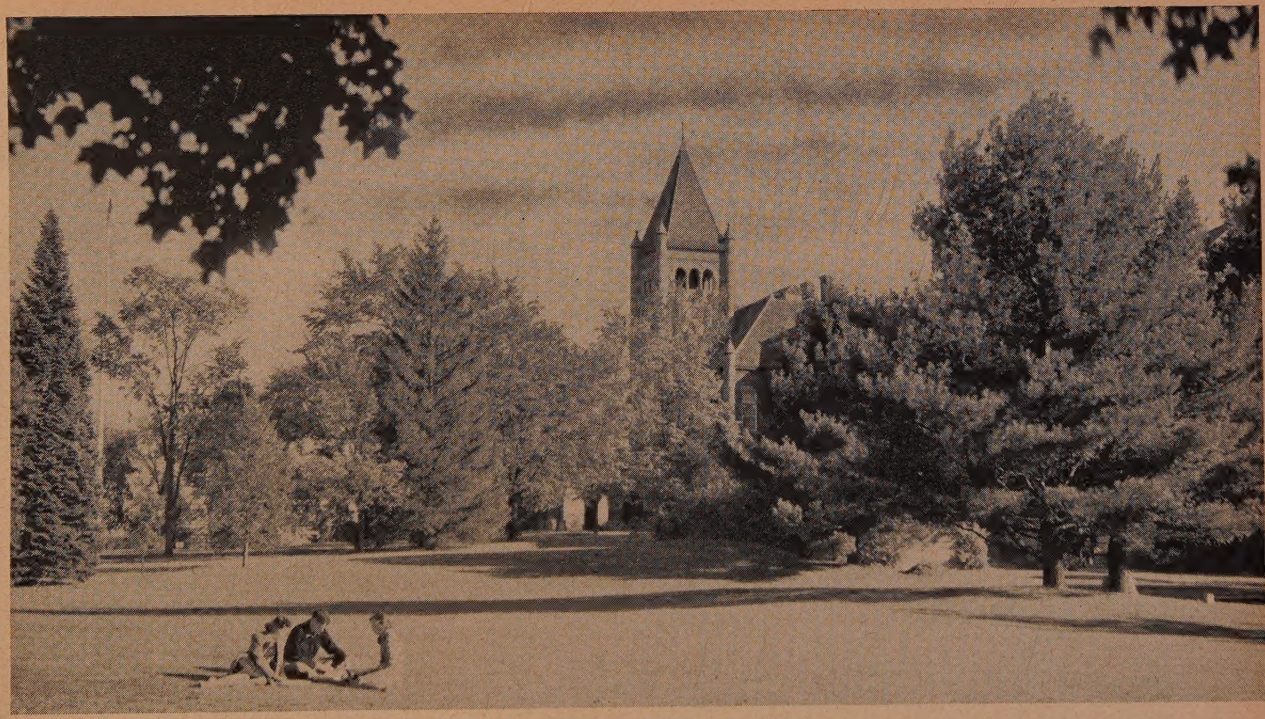


The campus of the University of New Hampshire offers shady spots for quiet study, and cool, spacious halls for conference groups. Thompson Hall, one of the oldest University buildings, steeped in tradition for all graduates, looms above the trees in this Durham scene. It "holds in remembrance" Benjamin Thompson who bequeathed his entire estate to the establishment of the College of Agriculture which in 1923 became a University, with its three colleges of Agriculture, Technology and Liberal Arts—with 2300 students and a campus of 1300 acres

★ ★ ★

Why Hold the Council?

On page 36 will be found a facsimile of President Roosevelt's letter to Dr. Douglas Horton advocating the holding of the General Council this year.

When the Chief Executive says that "a revival of religion, a quickening of the spiritual life of the nation, would be our sure guide to a just and lasting peace" after the war, and when he hopes that "no circumstance will prevent the holding of the meeting," he doubtless voices the judgment of most of those who have given the matter any serious thought.

We cannot afford NOT to hold the Council sessions this year. We are compassed about at present by too many evil forces to withhold ourselves from a united front. We wrestle not against flesh and blood alone but much more against principalities and powers, world rulers of darkness, spiritual hosts of wickedness in high places, and unless we get together we shall suffer the fate of all good individual forces that fight alone.

How true the old adage in a moral and spiritual struggle like this for a better world: "United we stand, divided we fall!"

We need to get together:

(1) to survey from all possible viewpoints the situation in which we have been plunged;

(2) to take account of our resources;

(3) to map out a winning religious and social program for the family, community, nation and race;

(4) to re-evaluate and improve all methods and means of making the local church a vital force through its administration, its school, missionary education and giving; and of the recruiting and training of the right sort of minister for the times;

(5) to take time for some prayerful meditation on the fundamentals; to clean up personally and individually in common worship, to have a real mountain top experience together;

(6) and then to go down into this struggling, suffering, human life with a new and mighty sense of solidarity "in Christ."

No, we cannot afford to forsake this gathering together. The times demand it; our mission calls for it. And if the program proves as unifying and inspiring as it looks on paper we shall get somewhere.

★ ★ ★

New Hampshire's Churches

THE spires of the little white churches of New England have from the founding days of the American colonies pointed men and women toward God. Today they stand as symbols of the sturdiness and outreaching helpfulness of those early settlements. Not a few of them serve as veritable shrines for those who are indebted to them for contributions to the life of their states beyond the Hudson; for democratic institutions and activities; for their educational ideals and work; and above all for their religious faith, high moral standards and staunch Christian living.

These New England meeting houses were the community centers of thought and action. They were the political and social as well as religious dynamos of their towns and villages. They generated light and heat for the responsible leaders in all walks of life—and made their influence felt throughout the country. Or, to change the figure, they were the blood and bone of the body politic, laying firm foundations of morality and piety.

Not a few of these shrines are in New Hampshire, and not a few of their people have had a hand in the development, not only of the state and of New England, but of other great centers of American life as well. They have done their bit in weaving the truth and life of the Christian religion into the very warp and woof of our country's moral fiber.

Over 300 years ago the first New Hampshire settlement was made at Dover and here the first parish in the state was established.

"The story of the settling of the state," says Superintendent Armstrong of the Congregational Christian State Conference, "of the various streams of settlers coming in over the Massachusetts boundary, flowing north, following the valleys, and a belt that reproduced the towns of old Ireland as the Scotch Irish settled in Londonderry, Peterboro, Antrim, Dublin and other places—all this is fascinating. One feels the thrill of the wilderness, the hardiness of men and women, the fear of the lurking Indian as he reads the history of these early settlements."

The Swarming

Soon in every case a church was "gathered." Often the build-

ing itself was completed before the gathering. And the pioneer spirit was alive in those early settlers. After settling in New Ipswich, for example, those dauntless people pressed on to Washington, New Hampshire. A small company from Piscataqua settled Piscataway in New Jersey.

New Portland, Hermon, Freedom and several other towns of Maine owe their founding to New Hampshire colonists. At Hanover a company was formed to purchase and settle the township of Randolph, Vermont. In fact, many towns "swarmed" to form new towns in Vermont.

In October, 1836, 12 men in the village of Colebrook banded together to form the "New England Emigrating Company," sending a representative ahead to investigate conditions beyond the Great Lakes. The result was the founding of Beloit, Wisconsin—where they found "unlimited gravel," planned a church and college, and established a New England community that has proved a veritable and worthy monument to their vision and dauntless courage.

From Wolcott went 30 people who founded Genesee, New York. The first cabinet maker, forerunner of the fame of Grand Rapids, Michigan, went there from Keene, New Hampshire. Lyndeborough sent the first missionaries to Minnesota, and one of the most distinctive colonizing migrations went out from Campton to settle Zumbrota of that state. Many western colleges like Carleton owe much to New Hampshire men.

Asa Turner, affectionately called "Father Turner" by the people of Iowa, gave a series of lectures in New Ipswich and they resulted in that town's having much to do with the settling of Iowa. A company was formed and went out to found Denmark, Iowa, where on May 5, 1838, the first Congregational church west of the Mississippi was organized, "standing alone on the outskirts of civilization," in the terms of Turner, "farther west than anything that bore the family name, cherishing the hope that their doctrines and polity might roll west with the wave of immigration." Two of the 11 members of the famous "Iowa Band" from Andover Seminary were from New Hampshire, Harvey Adams of Alstead, and Ephraim Adams of New Ipswich.

Nor should we forget the two Gilmans and Dr. Jabez from Exeter who helped settle Marietta, Ohio; or the sons and daughters of Nelson and of Concord who did their bit in establishing the state of Michigan.

Home Missions

And when it comes to the early impact of New Hampshire upon the American Indian tribes we should hold in remembrance

such pioneer missionaries to the Cherokees as James Orr of Hancock, Ainsworth Blunt of Amherst, Isaac Proctor of Henniker, Electa Hopkins Holland and Sarah Curtis Moseley of Hanover, Ann Orr of Bedford; and to the Choctaws such leaders as Cyrus Kingsbury of Alstead, Moses Jervell of Winchester, David Wright of Francestown, Eunice Clough of Bradford; and to the Osage Indians men like Nathaniel B. Dodge of Winchester, Anasa Jones of Rindge and Richard Colby of Warner—and to many others who went in Christian service to the Ojibwas, Abenaquis, Dakotas and the "New York Indians."

So across the United States runs a trail of New Hampshire men and women. Their story makes a thrilling saga in itself. And it will be surprising if the descendants of hundreds of these will not be in Durham during the days of June 18 to 25.

Over-seas

New Hampshire's contribution to the work of our churches over-seas has been a notable one—perhaps greater in proportion to total church membership than that of any other state. The number of American Board missionaries born and raised in the Granite State since 1817 is impressive. Some 200 have gone out to Europe, Turkey, Syria, Persia, Africa, India and Ceylon, China and Japan.

The list contains such names as Levi Spalding of Jaffrey who went to Ceylon, and his wife Mary Christie of Antrim; Ursula Newell Emerson of Nelson who went with her husband to the Sandwich Islands; Josiah Tyler of the Zulu Mission born in Hanover; the Clarks of Orford and William Fry English of Tuftonborough who worked in Turkey; David Wilson of Charlestown, Sarah Gordon of Exeter, Dr. Edward Aiken of Amherst who went to Syria; Thomas Ambrose of the Nestorian Mission, born in Ossipee; Clara Evans Chapin of Orford, Flora Barrett Chapin of Manchester, Dr. Hugh L. Robinson of Meriden, who have served in North China; Lucy Stearns Hartwell of New Ipswich, Sarah Utley Woodin of Epping, Gertrude Jenness Rinden of Rochester who made Foochow their field; and such Japan missionaries as Ellen Emerson Cary of Francestown, James H. Pettee of Manchester and Alice Adams of Jaffrey; and many, many more who were either born or educated in the state.

Surely the contributions of New Hampshire to missionary service at home and abroad have been notable, and judging from the long lists of "projects" of the churches at the present day the outreach of the Congregational Christians, both in men and money, is proof that the "spirit of '76" is alive and at work.

For Flag Day, June 14*

WHAT'S a flag? What's the love of country for which it stands? Maybe it begins with love of the land itself. It is the fog rolling in with the tide of Eastport, or through the Golden Gate and among the towers of San Francisco. It is the sun coming up behind the White Mountains, over the Green, throwing a shining glory of Lake Champlain and above the Adirondacks. It is the storied Mississippi rolling swift and muddy past St. Louis, rolling past Cairo, pouring down past the levees of New Orleans. It is lazy noontide in the pines of Carolina, it is a sea of wheat rippling in Western Kansas, it is the San Francisco peaks far north across the glowing nakedness of Arizona, it is the Grand Canyon and a little stream coming down out of a New England Ridge, in which are trout.

It is men at work. It is the

*An editorial from *The New York Times*. Reprinted by permission. The picture is from Lambert Studios, Philadelphia.

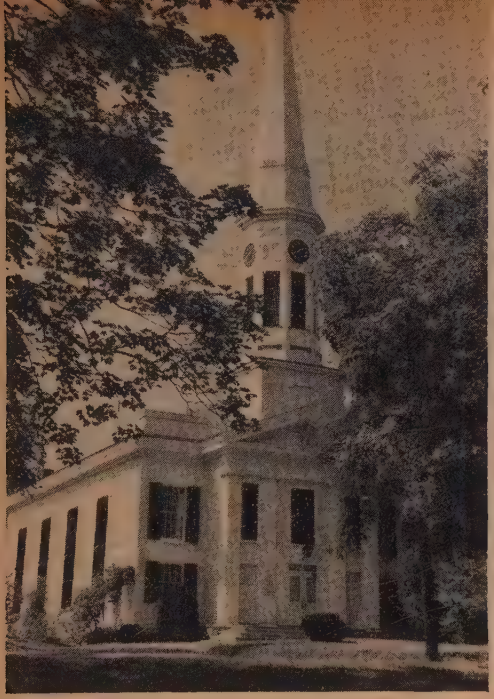
storm-tossed fishermen coming into Gloucester and Provincetown and Astoria. It is the farmer riding his great machine in the dust of harvest, the dairyman going to the barn before sunrise, the lineman mending the broken wire, the miner drilling for the blast. It is the servants of fire in the murky splendor of Pittsburgh, between the Allegheny and the Monongahela, the trucks rumbling through the night, the locomotive engineer bringing the train in on time, the pilot in the clouds, the riveter running along the beam a hundred feet in air. It is the clerk in the office, the housewife doing the dishes and sending the children off to school. It is the teacher, doctor, and parson tending and helping, body and soul, for small reward.

It is small things remembered, the little corners of the land, the houses, the people that each one loves. We love our country because there was a little tree on a hill, and grass thereon, and a sweet valley below; because the hurdy-gurdy man came along on a sunny morning in a city street; because a beach or a farm or a lane or a house that might not seem much to others were once, for each of us, made magic. It is voices that are remembered only, no longer heard. It is parents, friends, the lazy chat of street and store and office, and the ease of mind that makes life tranquil.

It is stories told. It is the Pilgrims dying in their first dreadful winter. It is the Minute Man standing his ground at Concord Bridge, and dying there. It is the army in rags, sick, freezing, starving at Valley Forge. It is the wagons and the men on foot going westward over Cumberland Gap, floating down the great rivers, rolling over the great plains. It is the settler hacking fiercely at the primeval forest on his new, his own lands. It is Thoreau at Walden Pond, Lincoln at Cooper Union, and Lee riding home from Appomattox. It is corruption and disgrace answered always by men who would not let the flag lie in the dust. . . .

It is a great multitude of people on pilgrimage, common and ordinary people, charged with the usual human failings, yet filled with such a hope as never caught the imaginations and the hearts of any nation on earth before. The hope of liberty. The hope of justice. The hope of a land in which a man can stand straight, without fear, without rancor.

The land and the people and the flag—the land a continent, the people of every race, the flag a symbol of what humanity may aspire to when the wars are over and the barriers are down; to these each generation must be dedicated and consecrated anew, to defend with life itself, if need be, but, above all, in friendliness, in hope, in courage, to live for.



The First Church of New Canaan, Connecticut. Copyright. Photo by Russell J. Fairbanks

The Church Should Lead

By Alfred W. Swann
Chairman, Council for Social Action

THE position of the church in such a time as this, remarks a keen observer, is like the radiator of an automobile—it must stay out in front, and it must keep the engine cool. There is a sense in which the church must always be out in front, leading the human procession. Its first function is not to trail along like an ambulance in the rear to pick up the fragments of humanity, however worthy such work of mercy is. Its prime business is to get out in the front line of every moral combat and by its courage inspire men to press on. And it must be ready to take whatever bumps come to those who get out ahead. But it is also the ministry of the church to regulate the temperature of the social organism, so that it will keep sufficiently warm to do its work with enthusiasm and effectiveness, and sufficiently cool that no fevered overheating may waste its energy and defeat its purposes. It bids men be calm and confident. Even in times of great stress it is better to keep cool than to get hot.

Two Elon College girls who served in 1941

Student Summer Service

MANY mature men and women look back upon "S.S.S." as one of life's greatest adventures. With the innocence and enthusiasm of youth they enlisted for a summer of applied Christianity in the rural South or against the vast horizons of the boundless West. They conducted Daily Vacation Bible Schools in one-room churches and isolated school houses. Sometimes they preached to congregations which knew far more about life than did they. They shared the "bed and board" of the people among whom they worked—which meant getting along without modern conveniences and accommodating one's self to a diet in which pork and chicken alternated.

Many young people have faced life as it is lived by the multitudes for the first time through Student Summer Service. They have met both uncomplaining poverty and abounding human friendliness. Within themselves they have discovered a love for people. This experience has led many to enter the ministry or to take up other forms of Christian service.

This summer the Board of Home Missions will commission upwards of seventy-five young people for Student Summer Service. Boys will be a bit scarcer, girls somewhat more numerous than in other years, but the work will go on.

On Colorado's Western Slope

STUDENT SUMMER SERVICE 1941

By Torrence Jones

THERE'S a long road and there's a crossroad and where the two meet there's a store, a deceased service station and garage. Nearby is the town meeting place—the Post Office. That's the town of Redvale.

Stringing along the main road both to east and to west are small farms and ranches. Down the side road are more houses. Just how many is hard to estimate.

We raise all sorts of grain and alfalfa for the cattle and sheep which during the summer are in higher pastures. We raise our own vegetables which we can to see us through long winter months and up to the time when our gardens give us fresh produce again. Our irrigation system may not be the best on the Western Slope, but it has been put in entirely by our own people. Early in the spring we go out and clear away the grass and weeds that have grown during the months the fields have not been irrigated.

Our homes are neither luxurious nor poverty-stricken. We have what we need in the houses —beds, chairs, tables, stoves, and an occasional washing machine. Down at the store we have our one electric refrigerator.

Days are long and hard. We start as early as 3 o'clock in the morning and quit long after darkness has settled. Recreation is hard to put into these days. Our crops need our attention and the live stock take what time there is left. We don't have movies or dances or many parties, but we are congenial, hospitable, friendly and always ready to help our neighbor.

There isn't a family in our community that goes hungry or without warm clothing. We take care of our own. When one of the folks gets sick, we go in and help until health is restored. We haven't much in ready money, except just after we ship our stock out in the fall, but what we have belongs to the person that needs it.

We have large families. Children grow up and work and live in our settlement. Most of our boys and girls go on to college at Boulder or Denver. Then they come back to us and take their place in our community.

During the past few years we have absorbed some of the folks from over in Oklahoma; they work on our land and share crops with us. Most of these people are a little different in outlook from us. Their children haven't had the advantages that we give

ours. We don't dislike them, but they just don't seem to be one of us. Now that the vanadium mines are working full blast at Naturita and Uravan some of the miners have come into Redvale, and we like them.

Our church and parsonage are near the Post Office. Some of the younger boys and the new parson painted the parsonage this month. It was lots of fun and the boys did a good job. It looks better than any house in town, maybe with one exception. We hope that we can get some more paint and do the church.

Our youngsters get out in the field and work a team along with the men. They can ride and they can swim and they hike. They have a lot of fun doing all of these things. Lately the boys have been visiting the parsonage. They seem to want to get together, with the preacher as a leader. Every Sunday night and several times during the week they just drop in. Some of them have even been going to church on Sunday nights.

It seems pretty hard for our men to get to church. Crops keep growing and stock has to be

A sheep herder's wagon passing through Redvale on its way to a new location

Church and parsonage at Redvale, Colorado

fed the same on Sunday as on Monday. The ladies and their little ones go to Sunday School in the morning and then to church at night, but the men are pretty tired after a day in the fields. They are all in favor with the church, but it's hard for them to go.

Unity is strength and in Redvale there is unity. People stick together, even if they don't see eye to eye. What we have in Redvale is something that is looked for in lots of other places; maybe that's why our young people always come back. We have a fundamentally Christian community, and we like it.

ARTS GUILD TO BE ORGANIZED

Those interested in the organization of an Arts Guild of the Congregational Christian Churches are asked to meet in New Hampshire Hall at Durham, New Hampshire at 10 on the morning of June 18 (the day the General Council opens). The meeting will be convened by Richard R. Ritter, pastor at Southington, Conn. For further information address The Arts Guild, Room 908, 287 Fourth Ave., New York City.

Ekalaka's Main Street is a trifle broad

A Summer Student in Montana

By Frank Dorey

ONE of the striking factors in Carter County is the distance between points and the amount of travelling that is involved. Even for vacation school in Ekalaka, where I had naïvely expected to be able to rest my Ford a little and cut down the mileage, I found myself travelling more than fifty miles every day just hauling children to and from school. In my first two weeks in the parish I travelled 1,224 miles, which was just three times my quota of 400 miles.

The problem of travel here in Carter County is aggravated by several factors. Because of political muddling, the county has never had its share of good highways. Many of the roads follow the section lines which makes the distance between points quite excessive. In the rain many are impassable.

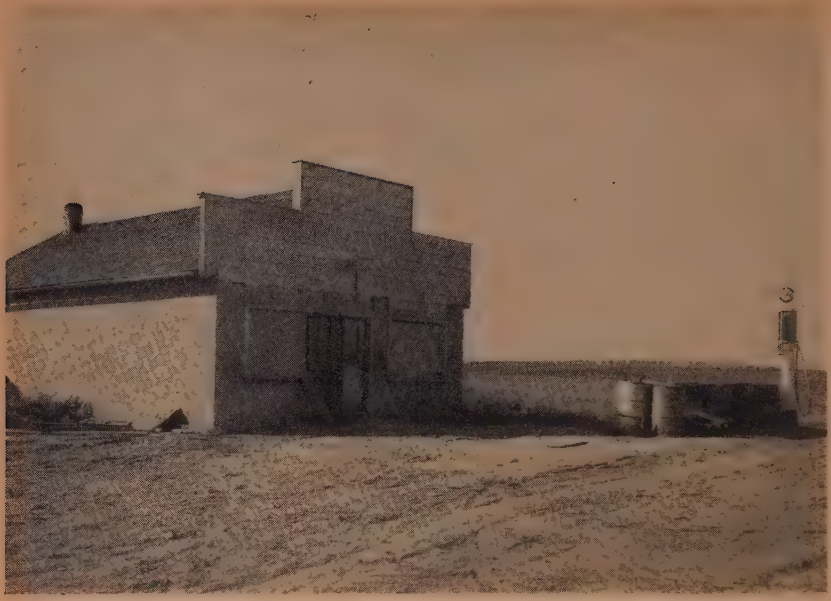
I am struck by the poverty of the religious life of many of the people. In some communities there are children who have never been inside a church, perhaps never even seen one. One has to begin with the most elementary

things in vacation school. Having been brought up a Quaker, I don't give a great deal of weight to ritual, ceremony and church architecture. Those things alone don't necessarily make people religious, but they often assist materially. Meeting in a schoolroom, with adults sitting in little seats built for small children, is not exactly an ideal worship atmosphere. At least in some of these communities it seems to me the people could build little chapels quite inexpensively with local materials.

One is also struck by the few opportunities for recreation. The commercial interests run the dance halls and beer parlors, which alone offer any social life. Because their life on the ranches is often lonely and drab, these people tend to overdo their social functions. Many dances are endurance contests which begin Saturday night and last until milking time Monday morning. There might be possibilities in some of these communities for making the church a community center for religious, cultural and social activity.

We had talked about having a vacation school in Mill Iron. I visited about in the community investigating the possibilities. The people seemed interested and the

When school "lets out" in Carter County



A general store and post office which is one of the oldest preaching points in the Carter County Parish

school trustees were quite willing to let us use the school building. The school teacher was pleased at the prospect of a vacation school. She is concerned because of the absence of any religious instruction for her children. Soon we found how badly they needed it. The school consisted of seven boys and no girls—the opposite of the usual picture. Five of these boys had never been inside a church and knew nothing about Sunday School or church services. They proved very responsive to the efforts of their teachers. It is refreshing to find such keen interest and such a wide field in which to work.

Sunday, August 10, proved to be the most hectic day of the summer. I had three services scheduled at widely separated points, one of which I had yet to find. In addition, I needed to make a trip to Mill Iron with the two young people who were going to teach in the vacation school there.

The day before, while at the south end of the county, my radiator sprung a bad leak. It was too late Saturday night to get it repaired, and so I stopped by on Sunday morning. After treatment, I drove on to my first service but was distressed to discover after service that my radiator had drained empty. When I got back to town they gave it more drastic

Carter County is mostly flat but has some weird formations

treatment and stopped the leak.

After a hasty lunch I picked up the girls going to Mill Iron. On the outskirts of the town one tire went flat. I put on the spare and continued on my way, and then dropped by the station going through town and had it repaired. It was too late to go to Mill Iron before my three o'clock service at Tie Creek so I decided we would all go to the service. Had another flat half way there, and finally arrived a half hour late to find the congregation singing hymns while they waited for the preacher. We had a good service, with 28 present.

From there we went to Mill Iron and back again to Belltower for the evening service. I was really completely tired out by the end of my last service and the return trip to Ekalaka. It sounds as though I had terrible tires, but the next week I took the Boy Scouts camping and drove over 700 miles to the Black Hills and back without even putting air in any of them.

(Carter County occupies the southeastern corner of Montana. About a thousand people live in the county seat at Ekalaka; perhaps half that number at Alzada. The rest of its 3,375 square miles average less than one person apiece.)

Minus a Leg but Plus an Education

By Albert C. Hausske, Tehchow, China

A BOY came to our hospital early in 1941 after he had lain at home for months with an infected leg. By the time his father brought him to Tehchow his leg was so bad that Dr. Fritz Baumgarten found it necessary to amputate in order to save the lad's life. After the operation, instead of moaning and groaning in pain, I found him in a much happier state of mind than I ever expected to see anyone who had just lost his leg. Within a day or so he was smiling and greeting folks. Before long his greetings were in English—"Good morning, how are you?"

Dr. Baumgarten, hereafter referred to as Fritz, is tremendously interested in young people. He insisted that this young fellow was going to learn to read and write before he returned home. His education began shortly after the operation. Before he was allowed to get off his bed a young high school student was appointed his teacher. On his bed he began to read and write. When he was given his crutches he sat in the waiting room at a little square table and continued laboriously learning the various strokes, which must be made in proper order. Before long he had finished the first book and was ready to go on with Book II. He was not satisfied merely to spend an hour or two with the young man but stayed at his table for hours writing his Chinese characters.

After almost a year the time came for him to go home. I presented him with a Chinese New Testament in which I had written his name, as well as mine, and also a reference which tells of Jesus having grown in stature and in wisdom and in favor with God and man. I asked him to read it and if he understood the meaning. He said he did.

A few days later he walked out the gateway accompanied by his father. I wondered if I would ever hear from him again. I did. Several days before I left Tehchow for furlough a letter came from him thanking us all for the care he had had and for other benefits. He also asked if he could come back and go to school in our mission compound. I wrote him that we could not ask him to return because we do not have a boarding department for primary pupils but only for middle school students. I urged him to find a school in his village and I also wrote Pastor Yang, our local minister, asking him to help all he could. I also told him to write again when he was ready

Part of the Sunday School in the Tehchow Hospital

for high school and I would see that he had an opportunity to go on with his education. He comes from a poor family but I wish you could see the eagerness on his face. Some day I am hoping to see this one-legged boy come into our mission compound.

Who knows what his future will be? He may some day be a doctor himself or perhaps a teacher or preacher or he may be a humble farmer back in his little village. Because he has had contact with Christian people—his own Chinese people—who ministered to him both in body and mind as well as in spirit he will know the meaning of the Christian way of life.

THE GENERAL COUNCIL

meets on the Campus of the University of New Hampshire at Durham, New Hampshire, June 18 to 25 to discuss the place of the church in a world at war.

Serving Soldiers at Chula Vista

Aside from the city of Washington, our greatest concentration of war activity is in the southwestern corner of continental United States. In San Diego and regions round about the army and navy are conspicuously present while both airplanes and ships are being constructed in ever increasing quantities. Men in uniform and men and women in work clothes have come from all parts of the country.

Instead of being concentrated in a large camp, the army is scattered about the hills in numerous small units. The usual welfare and religious services of the big cantonment are largely lacking. Isolation promotes loneliness. Leave is now irregular and of short duration. Many men have a different day off each week which interferes with regular programs of entertainment on the part of the churches and other organizations.

Chula Vista is an attractive community south and east of San Diego which has kept itself clear of the usual associations of a camp town. Under the leadership of Lester E. Bond our church has recently completed a commodious community house. This has made it possible for the former chapel of the church to be fitted up as a reading room and lounge for men in uniform.

With the coöperation of the Commission on War Services, the

Superintendent Dreier and Mr. Thompson visit a Southern California camp

Chula Vista Church has secured the services of Mr. H. H. Thompson as a worker among soldiers. Mr. Thompson is a retired "dude rancher" from Montana who likes boys and who is giving his services in return for his house rent. He finds that his visits to small groups of soldiers are greatly appreciated; some even return the compliment by visiting him. On Sunday nights the church holds "open house" with singing, sometimes a short talk, games and refreshments. Mr. Thompson reports that the greatest problem is securing the coöperation of the girls! Of course the boys come and go, but they take with them the memory of personal friendliness which cannot help but brighten the dark days which lie ahead.

A soldier meets a friend in H. H. Thompson

Soldiers' lounge in the former chapel of the Chula Vista Church

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Our Foreign Missionaries Are Still Working

By Wynn C. Fairfield

REASSURING word continues to come concerning our "ambassadors in chains" who are under the military control of Axis powers. Through the Red Cross, a letter written January 19 by Miss Annie E. Pinneo in **Athens** was received in Boston May 5 reading: "No word from friends in America. Funds thankfully received, but no information as to source. Friends here well but in necessity. Food packet received from Fowle. Must perhaps leave cottage and stay with friends." She is now en route to America.

Through the same channel a cable was received May 4 reading: "Japanese Red Cross informs Denton perfect health wonderfully cared for by Doshisha. Love, gratitude." Miss Denton, a retired missionary, requested the privilege of remaining in **Japan** when the active missionaries withdrew last August at the request of their Japanese colleagues. No word has yet been received from **Micronesia.**

Our five missionaries in **Bulgaria** are carrying on their normal work without restrictions.

In **penetrated China,** our 29 American active missionaries are restricted in their work, but are allowed varying degrees of freedom in different cities. Two Swiss citizens have not been interfered with. The schools were all closed, though some may have been reopened under "puppet government" auspices. At last report, all the hospitals were still functioning. The churches had not been interfered with and the Chinese church workers were free to carry on their work, so far as they could secure support for it from Chinese sources. The missionaries report uniformly good treatment from the Japanese authorities.

The situation in the **Philippines** has steadily deteriorated

since the fall of Bataan. Davao and Dansalan, our two mission centers on Mindanao, are both now occupied (Dansalan on May 4). Mr. Cary and Mr. Tong at Davao and Mrs. Tong with her three children at Baguio on Luzon, are under Japanese control and probably restricted in their movements and activities. Our last direct word from Dansalan was a radio on mission business received on April 29 by courtesy of the Army, when Mr. Downs and Mrs. Woodward were still there. Since the city was evacuated before occupation, their present whereabouts is unknown. Four China and two India missionaries, who happened to be in Manila en route on December 8, are still there, but apparently have the freedom of the city. The five missionaries in the hills near Dumaguete on Negros are apparently as yet undisturbed (May 9).

As contrasted with the 48 missionaries under actual enemy control, **218 have been able up to the present time to carry on work without serious interruption.** Aside from the five in the Philippines, 104 others work in seriously threatened areas such as **Ceylon, Southern India, Turkey and Syria.** On consular and government advice, the Ceylon missionaries first went to their regular heated season resort at Kodaikanal near Madura, slightly in advance of their regular vacation. Mr. Wright remained in Ceylon for civilian defense service. A cable received May 9 reports the Ceylon and Madura missionaries distributed as follows: in Madura, Miss Hardeman and Dr. Roberts; in Bangalore, Mr. Harrison; in Kodaikanal, the Flint, Lawson, Lorbeer, Nichols, Phelps, Saunders, and Long (Marathi) families, Misses Bookwalter, Chandler, Clark, Husted, Nelson, Smith, Wilcox and Hammaker (Marathi) and Messrs. Dudley, Hess, Keithahn, Martin, White and Wilder; hoping to sail soon for America, the Banninga, Kennedy and Lockwood families, with two children from other families; and in the Marathi area near Bombay, the remaining members of both missions.

In Turkey, one family due for furlough and another mother and child as well as two teachers who have completed their contracts are en route to America. The other 50 missionaries in Turkey and Syria are remaining and at work, facing new opportunities.

In **Free China,** the **Marathi area in India, Southern Rhodesia, South Africa, Angola and Mexico,** 109 other missionaries are at work without being seriously affected as yet by the war. One man has just started for West China.

Out of 124 missionaries now in **America,** 14 are working with Japanese, and the others also are constructively occupied.

As the Japanese Leave the Pacific Coast

By John R. Scotford

MOVING is a trying experience. According to the press, even Eleanor Roosevelt was a bit flustered when the family effects were moved from uptown New York to Washington Square!

"Uprooting" is probably a better word than "moving" for the experience through which everybody of Japanese ancestry is passing on the Pacific Coast. They are giving up their farms, their shops, their restaurants, their homes. Young people find their high school and college courses interrupted. The necessity is upon these people of leaving most of their earthly possessions behind them and of journeying inland, for the most part to government camps.

It was my fortune to see the first convoy of Japanese that left Los Angeles for their new habitations in the mountains on March 21. Writing as an observer and not as an authority, I want to put down some of the things seen and heard in Southern California.

No whisper of a rumor reached my ears of any overt acts of disloyalty on the part of the Japanese in Southern California. The worst sin of which they were accused was operating language schools which may have been used for purposes of propaganda.

The Japanese were obviously troubled in heart, but they seemed to be doing an excellent job of keeping their resentment to themselves. To complain would have been only human; rather were they giving a superb exhibition of the Christian graces. One could not but wonder how we would have acted if the situation had been reversed.

Two incidents are worth noting. When we reached the Union Japanese Church in Riverside a Bible class of children was breaking up to go home. The girls were quite hesitant to let me take their picture, but finally yielded to persuasion. They were obviously distrustful of strangers.

At Santa Maria we had lunch in a restaurant operated by three sisters, who seemed to have both a Japanese and an American clientele. They said they were trying to sell. They were indignant at the proposal that the local Japanese church, a most attractive building, be used for the storage of the personal effects of its members. "The church has been dedicated to God; it should be used for worship while we are gone," one of them asserted.

As for the Americans, we heard only one story of vocal ill-will, although it was reported that some were making money from the "forced sale" of Japanese

Japanese Bible Class, Riverside, California, March 19, 1942

property (which the government was discouraging) and that some politicians were making capital out of the situation. However, we encountered no visible evidence of ill-will; the leaders of our churches were striving to show their good will.

When the Japanese were evacuated from Terminal Island on short notice, a layman in one of our Los Angeles churches sent a truck to help in any way possible. During our stay in Southern California, Paul Davies, pastor-at-large of the conference, was devoting most of his time to helping individual Japanese with their problems and to serving on an inter-denominational committee which was dealing with the situation. Our official representative on the Coast for Japanese affairs is Clarence Gillett, for twenty years a missionary of the American Board in Japan. It is expected that his efforts will be reënforced by those of other returned missionaries and that this summer there will be three young people in Student Summer Service assigned to work with the evacuated Japanese.

It was reported that our government officials were doing a difficult and trying job with the utmost of consideration for the Japanese. The F.B.I. was making an excellent record both for intelligence and gentlemanliness. When one of their men called to take a certain Japanese woman into custody, she informed him that he had her name wrong but that probably she was the person for whom he was looking, going on to explain how the spelling had been corrupted in the transfer from one language to another. "I haven't got your name, so I won't arrest you," the man replied, and went off!

Proposal for Relocation of Japanese-American Refugees

By Robert Inglis of Oakland*

SEVENTY thousand American citizens along with fifty thousand Japanese aliens have been evicted from their homes and places of business on the west coast, presumably as a military necessity. This is not because they have done anything wrong but because they happen to have Japanese ancestors and because of what some people think some of them might do.

What can Christians do in such a catastrophe? They cannot stop the evacuation. That is an accomplished fact. One thing they can do is to help find some of these people new homes and Christian friends.

To do so, even for a few families, will be a symbol of Christian good will, help to establish the true meaning of American citizenship and be a means to combat witch hunting and hysteria. It will tend to establish a connection by which Caucasians and Japanese-Americans may maintain normal relationships during this crisis and be a bridgehead for the reintegration of these people into American life after the war. It will indicate that we do not acquiesce in the concentration camp and segregation idea that has been forced by an hysterical public upon an unwilling government. It will provide an opportunity to demonstrate the basic Christian concept of brotherhood and the American principle of equality.

Relocating of two to twenty families in a community would involve:

(1) a program of education to prepare the minds and emotions of the people;

(2) arrangement for a modest home where the neighbors have been visited and their good will assured;

(3) opportunity for employment;

(4) the coöperation of political, religious and organization leaders;

(5) coöperation of public schools, hospitals and playgrounds;

(6) and most important of all the organization of a group of Christian friends, of all ages, who will receive these families into their homes, welcome them at the church and protect them from loneliness and insult.

*The Committee on the west coast which has been working on this plan was called together by Professor John Bennett, member of the Council for Social Action, and consists of Dr. Inglis, Mr. Galen Fisher, Superintendent Harley Gill, Rev. Clarence Gillett, Mr. Lincoln Kanai, Rev. Norio Ozaki, Mr. George Aki, Mr. Hiro Katayama, Mr. Masayoshi Wakai, Miss Mary Coxhead and Rev. Donald Gaylord.

One means of introducing these families into communities is the "refugee hostel," suggested by Superintendent Grubaugh of Colorado, through which they might pass into permanent locations.

This will not be an easy thing to do. It will be hard. A recent trip through the middle west to explore the situation among Congregational leaders convinces me that it is possible in some communities where broad foundations of tolerance and Christian brotherhood have been laid and where the Christian leadership is not too timid.

The younger Japanese-Americans want this opportunity. It is in accord with basic government policy. The contribution these people will make to our churches and communities will be one important result. It is good Americanism as well as good Christianity.

Mrs. Gayle Strickler and Japanese delegate at Utah Summer Conference (1940)

Keeping Their Chins Up

"Easter is the day for people to regain lost hopes and to have faith in the future. Things are not moving smoothly for us. We are facing despair, utter hopelessness, but somehow we are going to come out fighting and victorious. Our future may be black now but we have faith in America and its democratic government. We believe in democracy. We hate totalitarianism. We hate dictators. This is America! We are not losing faith. Easter makes every one of us think of better times to come. We are anxiously waiting for the sunrise tomorrow. Easter sunrise means the triumph of faith over despair. Faith moves mountains. Faith conquers all. We have faith. What more could we ask? As friend, counselor and servant, the *Rafu Shimpo* urges all readers and friends to keep their chins up! Better and more gladdening times are bound to come. This is America!"

From the *Rafu Shimpo*, a Japanese-American paper

Foreign Flashes

Too Little Breakfast

"Most of the children have an early breakfast of corn meal mush and then nothing more until they return home in the afternoon," writes Henry A. Stick of Adams, South Africa. He adds that these youngsters have nothing more than corn meal mush, rice or sweet potatoes when they get home. No meat, pie or ice cream for them. Often children faint for no other reason than hunger due to their light breakfast. The Zulus are so eager for education that our mission schools turn many away for lack of accommodations.

More Readers and Voters in India

About 20,000,000 more people in India can read and write today than ten years ago. Politically this means that there are 75 per cent more literate voters in India than ten years back. While patriotic Indian citizens have been working on the problem of adult illiteracy, the rapid and enthusiastic progress made since 1938 can be definitely traced to the visit of Frank C. Laubach of the Philippine Islands, well known for his literacy work there and in other parts of the East.

. . . But Secretly

Miss Oline E. Nicholson of Madura, India, tells of going with Miss Gertrude Chandler, also of Madura, to the home of a Hindu brass merchant whose wife is a secret follower of Christ. She had gathered some Hindu women in her home and asked Miss Chandler and Miss Nicholson to teach them handicrafts. After a time the wife asked them upstairs for prayers. In a little attic this Hindu woman had made a tiny prayer room with pictures of Christ on the wall. Her husband will not allow her to be baptized, but she continues to follow Christ while her husband worships the Hindu gods.

Making Better Mohammedans

The Mufti of Aleppo, Syria, was speaking. His grandson is a student at Aleppo College. Both are Mohammedans. It was a feast. Some of the Mufti's guests were criticising the college because of its religious activities. Said the Mufti, "Before my grandson went to Aleppo College he used to care for nothing serious but simply wandered around with his friends in the streets and was concerned only with his clothes and the cinema. But now he is interested in serious things. He fasts in Ramadan and he prays at the right times. This is all due to the influence of the college."

Two Hundred Turned Away

Last summer our workers in Turkey had difficulty persuading parents who wished to send their girls to our American Board school that there was no room for them. Miss Ethel W. Putney of Istanbul estimates that over 200 girls were turned away. "That officers, doctors, merchants and others from all over Anatolia, as well as here in Istanbul, wanted to trust their daughters to us in these days was both heartening and sobering." In spite of overcast skies in the Near East, our missionaries are asking the Board to send reinforcements as quickly as possible.

An "Indian Missionary"

Many will remember R. H. Gaikwad of India who visited this country in 1939–40 to take part in Douglas Horton's International Seminar. Miss E. Loleta Wood of Rahuri, India, writes that Mr. Gaikwad is their only "Indian missionary," a status which carries with it full responsibility and authority equal to that of any foreign missionary. "He is a true Christian gentleman with a deep Christian experience which enriches all his living. He has been a great help in interpreting the Indian mind to us. Those who sit on committees with him receive inspiration and vision." Mr. Gaikwad's visit to the United States and his studies here have made him a sympathetic interpreter of Americans to the Indians. At present Mr. Gaikwad is moderator of the Church Synod of Bombay Province and chairman of the highest inter-mission body in the province.

Miss Makanya Today

A visit to the Umbumbula home of Miss Violet (Sibusisiwe) Makanya was made a short time ago by Miss Theresa Buck, R.N. of Mt. Silinda, Rhodesia, South Africa. Miss Makanya will be remembered by our people because of her extended visit to America a few years back. She lives in a comfortable house built of concrete blocks, no "modern imps.", but tastefully arranged and shining clean. In some small adjacent buildings Miss Makanya teaches cooking and housewifery to women and girls who have left school in the lower grades. She also supervises a group of women who go out into the communities as home demonstration agents to teach better methods of home making and gardening. From her own plot of seedlings the women can get fruit trees and other plants to start in their homes. Miss Makanya also runs a night school for little herder boys.

Milk, Water and Babies

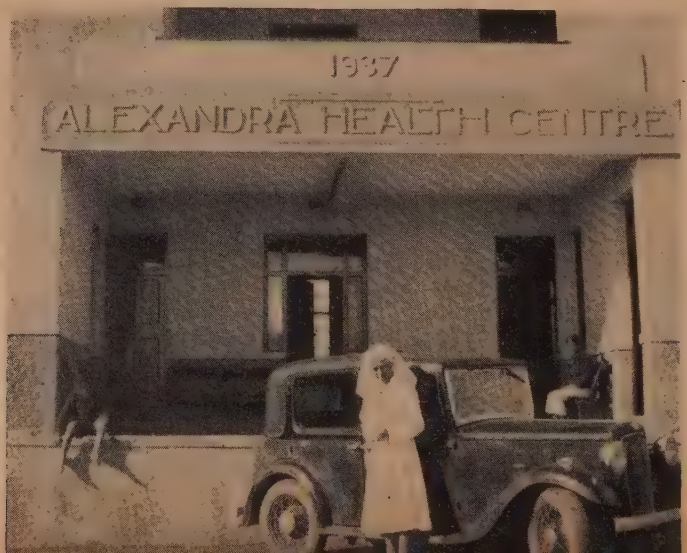
By Ruth C. Cowles, R.N., Johannesburg, South Africa

I STEPPED out on my upstairs balcony to see what our dog Bones was barking about and found the world steeped in moonlight. It was only the milk boy leaving the ten gallons of milk for our babies. Bones, who adopted us just after we had had a robbery, now considers himself responsible for the safety of the Health Center. When he came he was so emaciated he could scarcely walk. Now his name no longer fits—but it sticks—and so does he.

The new medical unit of our Center will have a milk kitchen separate from the clinic itself with a "stable door" through the upper half of which milk can be handed out. Now we are often dishing out milk to over sixty babies and the congestion in the milk room, which is also the nurses' duty room and the dispensary, is something fearful.

Several rooms of the new medical unit will be set aside for social services in conjunction with the Witwatersrand University. An X-ray department will make us more fit to deal with the terrific increase in T.B. The University Medical School supplies us with a full-time Medical Officer, in return for the privilege of sending its Senior Medical students to the Health Center for clinical experience. These students learn more than medicine, for they see the Bantu people for the first time as human beings and as ends in

Our Johannesburg health center



Johannesburg cherubs

themselves and not as means to the accumulation of wealth or the comfort of the white man only.

We now have running water supplied by the Rand Water Board. I cannot tell what a burden this has lifted from my shoulders nor what a comfort it is to be able to use water freely. The water actually came through the pipes last July. Can you imagine the excitement? No more carting of water in ox wagons for the Health Center, or the "Help Center," as our place is now called. As a celebration I turned on the hot water in my own bath tub and let it run clear up to the brim! That was the first whole tub full I had had since the Center opened in June, 1937. No more teakettle baths for me, thanks to the "Water Board" and all my good friends. The money which was given for a well will now be used to install the water in the new building.

The Government is awakening to the need for improving the diet of urban Bantu folk. They have been distributing surplus fruit to native locations. We have had three two-ton loads of beautiful oranges. How that great golden pile melted away like snow before a crowd of women and children! Malnutrition is one of the primary causes of sickness among these slum folk, and this addition of vitamins to their diet of corn meal porridge is getting at the root of a serious evil.

Last September we had over 1000 medical consultations, 2000 dressings, over 500 at the V. D. clinics, 500 at the baby clinics, 100 at the ante-natal clinics and twenty-five babies born into the world in their own homes. The two district nurses made over 1000 nursing visits.

Camera News

By
Dorothy P. Cushing

The long march from Mintsing to Tsianglo, China begins for Foochow Union High School. (Photos by Rev. Guy E. Thelin, teacher in the school.)

A stop along the way for "light refreshments."

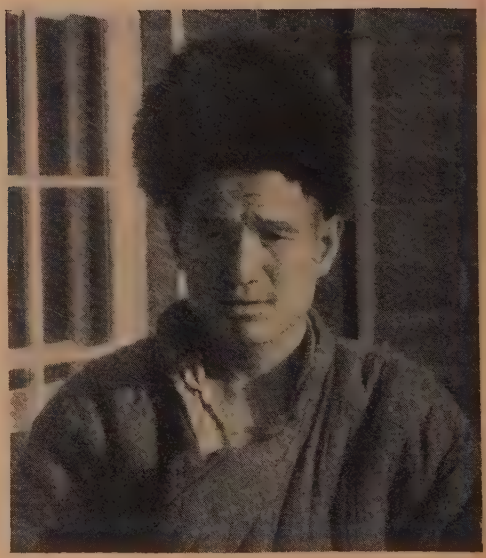
The kind of a spirit that carried them *on*—and will carry them *through*. A Union High School teacher of unusual Christian character and experience. The Long March held no terrors for her.

By short-wave radio Guy Thelin sent a message to his wife in late April. "I am still on the job and feeling fine. We have lots of problems as you can well imagine," said Mr. Thelin.

Miss Mary A. Beals came home after four years as a term teacher in Inanda Seminary, Inanda, South Africa, by travelling for 43 days on an American freighter. There was one other passenger, an American engineer from California. Her usual transportation in Africa, when holding Sunday School with Miss Agnes Wood out in a village, was like the above—horseback! On the skyline you see the kraal which is her destination. The old chief was friendly and some children had come out to guide the missionaries. Below are some of the children of the Umzinyati Sunday School where Miss Beals often visited taking Inanda students with her. Three students are on the doorstep. The woman at the right is the Day School teacher and Superintendent of the Sunday School.

JUST FOLKS

A student in happier days at our school in Tehchow, North China. He is typical of the keen and promising youth of China which our missionaries are still training in Free China.



A patient at the Tehsien Hospital—a farmer friend who appreciates what the hospital has done for him.

Sarasvatiban Misal, a teacher in the Third Standard of the Pierce Primary School, Vadala, India. Mrs. Gifford Towle who took the picture says it ought to be in color as the young woman is wearing a beautiful red sari.

Below: Chinese leaders in Religious Education visited Taiku, North China, two years back and here they are with three student nurses. After the "occupation" the nurses had to make cloth shoes, grind flour and weave cloth. Frozen ears and chilblained feet were common, but morale kept up. Latest word from Taiku hospital was that it was still training nurses.

THE WHITE HOUSE
WASHINGTON

April 7, 1942

Dear Dr. Horton:

I am grateful for your letter of March twenty-fifth and appreciate the thoughtful spirit which prompts your inquiry. It is a fact that we are now engaged in all-out war, in which it is necessary for us to marshal every physical resource in the defeat of enemies who threaten our destruction.

Until victory is achieved we must meet force with ever superior force and vanquish once for all the monstrous tyrannies against which we are arrayed. Although we are called upon to employ force to the utmost we must not lose sight of the strength that lies in the sword of the spirit.

The message which I would therefore send to the General Council of The Congregational and Christian Churches is to be steadfast in maintaining the fundamental structures of the church in its local, state and national organizations. A real revival of religion, a quickening of the spiritual life of the nation would strengthen our morale for the war effort and would be our sure guide to a just and lasting peace when our enemies shall have been vanquished.

I hope, therefore, that no circumstance will prevent the holding of your General Council and I wish you Godspeed in your deliberations.

Very sincerely yours,

Franklin D. Roosevelt

Reverend Douglas Horton, D.D.,
Minister of the General Council,
The Congregational and Christian Churches
of the United States of America,
287 Fourth Avenue,
New York, N. Y.

Digging and Learning at Pleasant Hill

By Victor Obenhaus, Principal of Pleasant Hill Academy
(Reprinted by permission of "Progressive Education")

For twenty years the children of the elementary school at Pleasant Hill Academy have trudged to the classroom building of the high school because there the nearest washrooms are located. This building is known as Hopkins Hall.

Last year as spring came, the senior science class was meeting after lunch to plan the next phases of their class program. From their window they could see little children en route to and from the recitation building. Someone in the group asked why, in all the years of the school's existence, washrooms had never been built in the elementary school. There were several reasons: resources had not been available in a school where funds have always been scarce (the county assumes no obligation for the upkeep of the school, though it does aid in providing teachers' salaries); the buildings had been constructed so long ago that the inclusion of arrangements for modern plumbing would necessitate considerable extra work. "How much would it cost to put modern equipment in that building?" No one dared estimate for there was no past experience on which to base the cost. "How long would it require?" The same answer applied. Then a student asked whether the school could stand the expense if the students did all of the work. In our school all of the work is done by students anyhow, so this was no sensational suggestion. It was followed by the logical questions of "What kind of arrangements would we need?" "Where would we find time to do it?" "What can we girls do about it? This sort of thing is all right for the boys."

The teacher at this point asked what were the steps necessary to construct a set of admittedly greatly needed washrooms in this old building. The suggestions came: Some plans for the dimensions and placement of the rooms. . . . Deciding on the material needed. . . . Ascertaining the cost of equipment. . . . Scheduling the work to finish within the school year. . . . A study of plumbing principles. . . .

The inevitable question was next: "What has this to do with Senior Science?" Our school is a rural school and the students, for the most part, come from rural backgrounds. The problem of modern plumbing, however, affects all of them both because of the plumbing in the school and because increasingly the

"The Academy"—built in 1886; improved with modern plumbing in 1941

homes which are being constructed in the region will have plumbing provisions. The greatly increased use of electricity permits inexpensive pumps and pressure tanks. At some length the students considered whether there was in such an enterprise the likelihood of sufficient learning to warrant shifting from the textbook material. There were honest misgivings. On the other hand, there was enthusiasm not wholly related to the learning prospects involved. The inevitable Green Pastures of freedom from required work lured some. On the whole the interest was genuine and the need sufficiently real to give the affair a sense of urgency.

Then followed the organization. An "Architects Committee" began to work on plans. The ground hadn't been excavated when the original building was constructed in 1886. There were no blue prints and even when steam had been installed, there were no clues to show where lines went. Likewise, a washroom presents problems of privacy and the necessity for the placing of doors in such a way as to insure this desired privacy. There is also the problem of drainage. Sandrock exists a foot below the ground surface, so there was not only the matter of the drain pipes but the surface water which would collect from the stairs. The "Architects Committee" was commissioned to go to work while other groups engaged in activities necessary for later action.

An excavating group was immediately necessary. Should only the boys swing the picks and shovels or could the girls take some part in this? The girls were indignant at the suggestion that their participation be of a less active nature. The start of the co-educational venture in excavating was not without abundant sarcasm. It would be untruthful to say that the scoffers remained to pray but at least the rate at which buckets of sand and rock were passed out of the windows kept masculine muscles more active than mouths. When the architects presented their results, it became apparent that the excavators would have to spend many more vigorous hours, causing no little friction between these branches of the service. That was bad enough but when the foundations caved in only a miracle kept injury from being added to insult.

By common agreement the partitions would be constructed of concrete blocks. We possessed a small hand block-making form but no one had ever made a block before. It is one thing to tamp the mixture in the form but quite another to get it out without cracking. There are some members of the class of '41 who will never look at a concrete block building without profound admiration.

Lest one think that the whole enterprise total up to a mass of manual labor alone, it should be said here that the properties and manufacture of cement were made a basis for study, as was the geology of this region. The difficult pick and shovel work through hard rock had been unknown to the members of this class before, even though most of them lived over this substance all of their lives.

One problem of basic importance was the acquiring of a septic tank. It could be constructed or purchased. After much deliberation it was decided to purchase a metal tank in view of the saving in time and the fact that they were comparatively inexpensive. The functioning of a septic tank then became an object of major attention. The wisdom acquired in this study was translated to other members of the student body by Septic Tank Missionaries Classes. The sanitation problem is obviously a very real one and this included the drain field. Insuring the protection of the other residents in this student community is a solemn obligation. The drain field was studied with a view to meeting all standards set by the state department of sanitation, and the county sanitation officer found it good. He favored making it somewhat larger. References to sanitation needs were noticeably lacking in the counter arguments.

"What kind of tile shall we use? Why cast iron pipe in some places, glazed tile in others and agricultural tile in still other

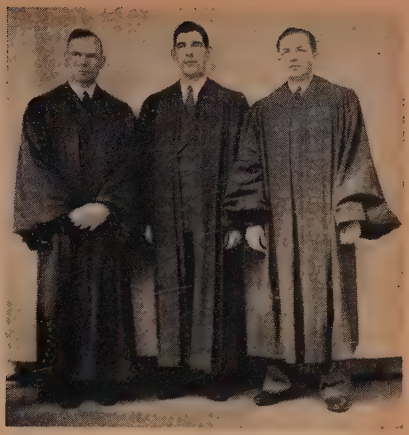
locations?" About a hundred miles away there is a rich deposit of clay, which accounts for a considerable collection of clay products companies here. One of the larger of these companies invited the class to spend a day at their plant studying the properties of the various kinds of tile and the way they are prepared for use. It is doubtful whether any day during the whole study was more rewarding than this experience.

"I never noticed the stack pipe before," and neither have most of us unless we are interested in buildings and their construction. Along with the consideration of this indispensable part of the plumbing went that of the operation of valves, water pressure and the relative merits of the water closet versus the "pressure type." The invaluable resource here was the young man who supervises all construction and repair work on our campus. There was unanimous agreement that these sessions with the Superintendent of the Buildings were the most profitable of all. Few had ever considered what was involved in the operation of a faucet or flush bowl. The boys on the repair force had been summoned to meet emergencies but their colleagues had not been inducted into the mysteries of a worn washer or a corroded pipe, or even a "hung trap." Next, the fixtures. Shall we have vitreous china or enamel on metal? The pictures inspire devotion to the cause of vitreous china but the budget suggests enamel. Catalogues had been secured and they were well worn after the search. A girl whose life ambition has been to enter nursing was chairman of the important purchasing committee and when she signed the order her associates had done a thorough job.

In the meantime, the construction group, whose membership changed constantly to provide as much experience as possible, had erected the walls and laid the floors, leaving the necessary openings for the fixtures. The setting of the fixtures, the handling of the oakum and the melted lead, securing the proper levels for the pipe to insure drainage and the pouring of the floor were occasions which will last in memory. Most of this activity was as new to the teacher as to the students and again everyone acknowledged that the most important factor in the entire affair was the Superintendent of the Buildings. A gift for clear explanations and a genius for working with other people made him the chief source of new learning.

At the end of the project there was an examination but everyone recognized that some of the greatest learnings could not be measured by paper and pencil. The gains in work habits, in social attitudes, in social adjustments were as clear, however, as the gains in factual knowledge.

Our Churches and the Chaplains



Some chaplains from Boston; Rev. Edgar H. S. Chandler, Jamaica Plain; Rev. Ferdinand J. Loungway, Roxbury; Rev. Fred O. Bennett (Union) Boston

The World Alliance News Letter printed in its April issue the following suggestions by Dr. Frederick L. Fagley for an adequate support, moral and material, of our Army and Navy chaplains:

1. Make it possible for enough fully-qualified rabbis, priests and ministers to be released from parish duties to supply the Army and Navy with the necessary number of first class chaplains. The synagogues and churches must go on; but they cannot afford to be selfish. Some can unite for the duration; some take supply pastors. The congregations that make the greatest sacrifices will be greatly blessed.

2. See that the chaplain is supplied with what is necessary for his work. The government has been most wise in providing the essentials, but accessories are needed. Some of these are:

a. Communion sets for priests and ministers.
b. Proper altar cloths and communion linen.
c. Books for the chaplain's own use. As the chaplain of a regiment or a ship he needs to know something of the particular teachings of each of the great faiths, as well as the beliefs common to all.
d. Books on religion, ethics, sociology; good novels of high moral tone, for the post or ship library.
e. Music suitable for a men's choir.
f. Bibles, prayer books, books for study groups.

Any church desiring to make gifts can send them to its own national headquarters, or directly to chaplains known to them.

3. Chaplains need a small private fund for emergencies which are not

A Sunday service on shipboard

Recruits worshipping in an Army recreation hall

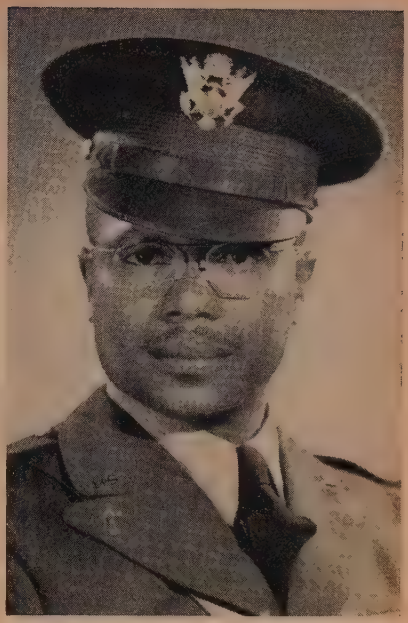
cared for by the generous provision of the government.

4. Churches and synagogues having selectees as members should notify the post chaplain of their names, regiments, and religious activities, such as singer, teacher or leader. The post chaplain will pass the information on to the regiment chaplain who will be glad to communicate with the home church. Chaplains of all faiths assure us they greatly desire to have this advance information and that they will reciprocate the interest shown by the home church or synagogue.

5. Chaplains desire to establish friendly relations with clergy near their posts of duty. The clergy of any community may well unite to give a public welcome to all chaplains of a nearby post, for mutual recognition. Out of such a meeting may come:

a. Visits by chaplains to church services, clergy meetings, or to religious and civic associations.
b. Visits by clergymen to the posts.
c. Visits by men in the service to neighboring churches for services and social events.

6. Every church should remember the whole body of chaplains in affection and in prayer.



Rev. Nimrod C. Calhoun of Beaufort, N. C., one of our seven American Negro chaplains

Chinese Students May Work Now!

BECAUSE of the abnormal conditions arising out of the war, the State Department and the Department of Justice have made arrangements for Chinese students who are unable either to continue their studies or to return home to accept employment in this country. A few Chinese scientific and technical students have already been employed, and it is hoped that others may be placed in industry, libraries, foundations, educational institutions, hospitals, et cetera.

Those interested in coöperating in this effort should communicate with the Director of the China Institute in America at 119 West 57th Street, New York City. This seems an unusual opportunity to render a real service with mutual advantages. The least we can do for these friends from China is to enable them to support themselves.

Some Japanese-American Evacuees

"A TAILOR, Chiyokichi Takahashi, came to California in 1896, got well started, returned to Japan in 1901 to find a Christian wife, though himself not yet a Christian; found the woman he was seeking in the person of a teacher in a Friends' School, who had long lived in a missionary home. Upon the birth of their first child, he acknowledged his Christian faith. Their home became the cradle of a Friends' congregation with which they and their children have since been identified. Eleven of their 12 children are living, an honor to them and an asset to America. Nine of them are university graduates, four of them holding

doctorates in optometry, and one in philosophy. The last-named is a plant pathologist in the University of California. Among the others are a graduate nurse, a photographer, a laboratory technician, and a religious educator. The father, whose needle has earned the wherewithal to rear and educate this family, has also evolved original techniques for dwarfing trees and plants, and in his spare time, has created a collection of some 4000 specimens. Parents and children all live within the prohibited or restricted zones, and must, therefore, submit to evacuation. The only hint of complaint I have heard them utter is that the father's dwarfed garden must be abandoned. But they are comforted by the assurance of the federal Property Custodian that every effort will be made to see that it is conserved."

GALEN FISHER in the
June issue of *Advance*

We advise reading the entire article.

Superintendent Ensminger Retires

ON May 31, Associate Superintendent Fred P. Ensminger retired after 22 years of service in the Southland under the Church Extension Division of the Board of Home Missions, the latter portion of which have been given to the oversight of our churches in Kentucky, Tennessee, Alabama and West Florida.

Although F. P. Ensminger was born in Iowa, he grew up in Florida, where he attended Rollins College during its "missionary" days. After studying theology at Andover and Harvard, he returned to Rollins to teach mathematics from 1901 to 1905. In the latter year he became head of the Latin-American Institute, a missionary and social service venture among the Cuban cigar makers who were then migrating from Key West to West Tampa. For eight years he labored with great zeal, acquiring title to most of a very sandy block, securing a variety of buildings, fostering churches worshipping in both Spanish and English and directing a day school enrolling 100 pupils, with boarding homes for both boys and girls. In 1913 his health broke and he fled to Colorado, where he recovered his physical equilibrium and got the Lyons Church and the Seventh Avenue Church of Denver on their feet. In 1920 he returned to the South as pastor-at-large in the Carolinas, gradually working into his later responsibilities.

F. P. Ensminger is a man of great kindliness and patience who has never spared himself in his service to the churches. He expects to devote the next few years to promoting financial support for the Southern Union College at Wadley, Alabama, of which his son, Ross Ensminger, is president. The responsibility for his territory will be assumed by Superintendent William T. Scott of Florida and Georgia, who will be assisted in these larger tasks by David Shepherd, recently pastor at LaGrange, Georgia, as pastor-at-large with special care of the rural churches.

J. R. S.

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Caste and Our Two Fronts

By George N. White

TALLADEGA and Tougaloo, Pleasant Hill and Cotton Valley, Lincoln and Tillotson, Brick and Flint—what intriguing braces of reminders of Indians and locations, personalities and utilities!

On a recent visit to these and the other American Missionary Association schools I found all struggling with problems of space and finance, conquering both. All were crowded with youth seeking the self-respecting education the A.M.A. offers, paying much more than half the cost. All were struggling to balance budgets with an annual local effort. Public funds, community chests, merchants, and friends in the community were enlisted to produce significant items in these budgets supplementing the sacrificial giving of students in addition to tuitions and fees.

In the Negro colleges I found a third problem: a struggle to comprehend the contradictions in the present defense of democracy.

They had read that some of their fellows, eager to defend their country on the seven seas, were being rejected by the Navy, except as officers' servants, unaffected by the magnanimous gesture of Joe Louis. They knew that a special commission had to be set up to see to it that they were not entirely excluded from skilled defense jobs. They knew that some had offered blood plasma to save sorely wounded human life and that it had been first rejected and then segregated. The press was telling them of many unhappy and sometimes tragic experiences in training camps.

And within the circle of the A.M.A. itself they had seen caste violate the sacredness of death. One of its best beloved workers asked a crematorium in the capital of this country to perform the last service for his wife and was told that it would be done only if he did not appear with her body.

Thus the A.M.A., organized in 1846 to combat slavery, polygamy and caste, must still struggle with the last.

It is doing so on two fronts: first, in its institutions, where it seeks to produce many other graduates like its noted James Weldon Johnson who wrote while waging a vigorous fight for normal human rights: "I will not let one prejudiced person or one million or one hundred million blight my life. I will not let prejudice or any of its attendant humiliations bear me down to spiritual defeat. My inner life is mine and I shall defend it and maintain its integrity against all the powers of hell!"

The second front is America itself: to seek to convince, sad to say, a majority that this is no time to allow the sillinesses of race prejudice to impede what many believe is the supreme effort to preserve what there is of democracy.

Personals

Lillian Picken of the Marathi Mission was at Mahableshwar, West India on the 20th of January when she wrote to her most loyal and helpful friend, Miss Ina A. Keith of Boston:

"I've been sent up here 'out of season' to vegetate a while and try to regain my voice. So here I am, enjoying the beauty and coolness of Mahableshwar in 'winter.'

"India is coming awake and beginning to realize that she too may soon be very much in the line of battle. From the beginning the Indian States have taken a big part in the war, and Indian Army exploits in Africa and Syria have shown the spirit of those who are in it.

"Let us resolve to conquer hate and to cling to the vision of a Peace that shall mean liberty and opportunity for every one of God's children. Let us determine to sacrifice for Peace even more than we sacrifice for war."

Rev. Ernest Partridge who retired as an active missionary of the American Board in Turkey in 1933, has added to his duties as pastor of the Community Church in Valparaiso, Florida, the chairmanship of the U.S.O. Management Committee of his County.

A cable was received by the American Board on May 6, through the International Red Cross, reporting the safety of **Dr. Mary Florence Denton,** 85 years of age, who had chosen to remain in Japan. Her many friends will rejoice that she is in perfect health and is being "wonderfully cared for" by her Doshisha University friends.

For a missionary **Dr. Frank C. Laubach** of the Philippines is a prolific writer. He is now publishing in his home town paper, *The Argus* of Benton, Pennsylvania, a serial entitled "The Autobiography of Jesus Christ."

It is now Moran of the Marines, for **Sherwood Moran** of our Japan Mission has enlisted in the U. S. Marines and is at work. He has signed up for the duration. He ranks as Captain.

In Memoriam

CHARLES ERNEST CLARK, M.D.

A radiogram from Istanbul, received on May 1, reported the death on April 28 of Dr. Charles E. Clark of Gaziantep. Some weeks earlier letters had reported Dr. Clark's illness but as no cable had come we had hoped that he was making a good recovery. His passing brings a deep sense of loss to all who knew him.

Dr. Clark had completed 38 years of service as a missionary physician and what a service it was! He was so quiet and unassuming that those who knew him only casually did not suspect his strength and ability, but those who had worked with him through the years, or had had even a brief visit in his station and the opportunity to see him in his work, as the writer had, realized that he was a rare soul, utterly dedicated to Christ-like service of his fellow men.

Dr. Clark was a Vermonter, born in Brattleboro, February 21, 1875. A fine Christian home, St. Johnsbury Academy, Dartmouth College and the Michigan University Medical School prepared him for his life work. In June, 1903, he married Ina V. Clawson of Royal Oak, Michigan, and they sailed almost immediately. They were located at Sivas, from 1904 until 1916. After a furlough he returned without his family and spent 1918–19 in Palestine in relief work. Following another period in the United States he returned to Turkey in February, 1922, first for one year in Istanbul and then for six years in Talas. During his furlough in 1929–30 it became clear that he was greatly needed in Merzifon, and although he preferred to return to Talas where roots had gone

down deep, he was ready to meet the Merzifon need. When retrenchment made the closing of Merzifon necessary he was ready to answer the call to Gaziantep, where he has served with Dr. Albert W. Dewey in the Azariah Smith Memorial Hospital since 1939. His death was the fourth in the Gaziantep group since December, 1936.

Dr. and Mrs. Clark had five children, the oldest of whom, James Stanford now of Ann Arbor, Michigan, taught for three years in the American College, Tarsus, in 1928–31.

One of my most vivid memories of my visit in Turkey in 1928 is of a trip with Dr. Clark to a village where he held a clinic in a Turkish village home. As we watched the sick coming and going it seemed almost as though we were looking upon a scene in Galilee two thousand years ago. Women came with sick babies in their arms. One man, too sick to walk, came on a donkey and supported by friends walking on each side who lifted him from the little beast and carried him into the doctor's room. One man was brought on the back of a friend. The sick huddled in the courtyard awaiting their turn with the doctor. After several hours, when Dr. Clark had seen all the patients there he went to two houses in the village to see patients too ill to come to him. Crowds followed him. Long after dark as we left for Talas several of the villagers with lanterns walked along the stony path with us to the waiting araba, calling down the blessings of Allah as they bade us goodnight. In the margin of my Bible, alongside Mark 1:32–34 I have written "Talas 1928." Dr. Clark has made those verses alive with meaning.

MABEL E. EMERSON

WILLIAM W. STEWART

William W. Stewart, who died March 31, was an accountant in the treasurers' office of The American Missionary Association, from 1886 to 1928. The minute adopted by the Administrative Committee at his retirement after 42 years of service states, "Mr. Stewart's work has been characterized by accuracy, thoroughness and rare devotion. Trustworthiness has been the keynote of his character." This strikes us as an enviable eulogy.

Chronicle

APPOINTMENTS

Miss Charlotte M. Brenneman, a term worker at Inanda Seminary, as a regular missionary in the South Africa Mission.

Edward C. Riggs, M.D., of Denver, Colorado, a missionary of the American Board designated to the Foochow Mission.

BIRTH

To **Rev. and Mrs. Loy L. Long,** a daughter, at Kodaikanal, India, May 2.

DEATHS

William W. Stewart, former accountant American Missionary Association, at New Rochelle, New York, March 31. Aged 88.

Charles Ernest Clark, M.D., since 1903 a missionary of the American Board in the Near East, at Gaziantep, Turkey, April 28.

Hon. William E. Sweet, Moderator of the General Council and Corporate Member of the American Board 1915–40, at Denver, Colorado, May 9.

Daniel Hand Educational Fund for Colored People

Total Income Received from Investments June 1, 1941 to March 31, 1942 . . .	$58,425.76
Month of April, 1942 . .	6,955.82
Total for 10 months ended April 30, 1942	$65,381.58

American Missionary Association Division

The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

TWO WEEKS of STIMULATING STUDY

This summer might make all the difference in the world for your work next year.

We invite you to our Pastors' Institute, to be held jointly with the University of Chicago Divinity School and the Disciples Divinity House, July 27-August 8. Come for either week, or both.

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The American Board

A Rare Partnership

On June 4th the American Board issues its "Summer Appeal" to individual friends for extra personal gifts to stand by the work overseas and to help close the year without deficit.

With Deep Devotion Your Missionaries Are Carrying On

Forty-six are behind enemy lines, their families in many instances having returned to America; but 220 are still at work in unoccupied territory, free to continue and facing larger opportunities than ever.*

Will You Join This Partnership with Equal Devotion by Sending Your Extra Gift to the American Board?

The goal this summer is the same as that for last year—**$67,000**

Checks should be made payable to
Harold B. Belcher, *Treasurer*
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*See Dr. Fairfield's article on page 22.